

Islam

Khaalis Kya Hai?

Taqdeem

Shaikh Abu Adnan Muneer Qamar

Transliterator

Muallif

Muhammad Ismail Zartagar

Transliterator

Rehan Syed Barey

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translitrators Note:

Assalamualaikum wa Rahmatullah,

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى اَشْرَفِ الْاَنْبِيَاءِ وَالْمُرْسَلِيْنَ، اَمَّا بَعْدُ!

Musannif ﷺ ne bade aasaan andaaz mein ek kam-ilm musalman ko ye samjhane ki koshish ki hai ke Islam hai kya?, Islam ko maanne aur uske ahkaam par amal karne ke liye kin-kin cheezon ka jaanna aur samajhna zaroori hai? Waghaira

Iske alaawa musannif ne mukhtasar magar jaame andaaz mein Quran-o-Sunnat ki ehmiyat aur unki sakhti ke saath ittiba par Aimma Ikraam ﷺ ke chand aqwaal pesh kiye. Choonke hind-o-paak mein ahnaaf ki taadaad ziyaada hai isi liye unho'n ne mukhtasaran kutub fiqa-e-hanafi ka bhi sarsari taaruf likha ke qaaraeen ko maaloom ho jaae ke jis Imam ke naam ki fiqa par wo amal kar rahe hain wo ahkaamaat unki wafaat ke kitne saal baad murattab¹ kiye gae.

Is kitab ko sabse pehle roman script mein 2018 mein kiya tha, phir 2019 mein kuch galatiyo'n ko sahi karke phirse A4 size mein upload kiya.

Ab usi nuskhe kai aur ghalatiyo'n ki islaah, mushkil alfaaz ke mafhoom shaamil karne ke baad mobile aur tablet mein aasaani se padhne ke liye A5 format mein nae font aur nai page/paragraph settings ke saath pesh kiya hai.

2018 aur 2019 waale edition ke liye maine kisi aur pubhslither ki chaapi hui Urdu pdf ka istemaal kiya tha, par is baar Shaikh Adnan Muneer Qamar (hafizahullah) ki taqdeem² ke saath Tauheed Publications, Bangalore aur Maktaba-al-Faheem, Mau se chapi urdu kitab ka istemaal kiya hai.

Mushkil urdu alfaaz jo aam bol-chaal mein istemaal nahi hote, qaaraeen ki aasaani ke liye unka aam-faham mafhoom "T:" laga kar

¹ T: (مُرْتَب) Taiyyaar, mukammal [RKT]

² T: (تَقْدِيم) Introduction, preface [RSB]

likh diya gaya hai.

Tamaam qurani aayaat ko <http://quran.ksu.edu.sa/> website se copy kiya gaya hai, doosre arbi matan ko urdu kitab mein dekh kar type kiya gaya hai. Double-check karne ke bawujood bashari taqaze ki wajah se agar kaheen ghalati nazar aajaae ya is roman transliteration ke mutaalliq koi mashwara ho to neechе maujood email par contact keejiye. rehan.hse@live.com

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Aapse darkhwaast hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se saath zaroor share keejiye.

Duaaon ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

March 21, 2024 – 11 Ramzan ul Mubaarak 1445

Taqdeem

إِنَّ الْحَمْدَ لِلَّهِ. نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ. وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ. وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ:

Qaraeen-e-Ikraam! Assalamu Alaikum wa Rahmatullahi wa Barakatahu!

Tauheed Publications jab se wujood mein aaya hai, apne qaraeen-e-ikraam ke liye Kitab-o-Sunnat par mabni³ khaalis islami literature pesh karne ki saadat haasil kar raha hai aur uske baani hazraat Khusoosan Biradaram Muhammad Rahmatullah Khan (Advocate) aur Engineer Shahid Sattar Saahab hamari kitaabo'n ke saath-saath jo mukhtasar aur munaasib kitaab dekhte hain, qaaraeen ki khidmat mein umda andaaz mein pesh kar dete hain.

“Islam Khaalis Kya Hai?” Ye kitaabcha bhi pehle Hindustan mein shaaya ho chuka hai. Ab iski tehzeeb-o-tanqeeh⁴ karke ise jaded tarz-e-tabaa-at ke saanche mein dhaal kar pesh kiya gaya hai. Ummeed hai ke iski pehli ishaa-at aur maujooda edition mein paae jaane waale farq ko baa-zauq⁵ qaaraeen ba-aasaani mehsoos kar lenge.

Allah Ta'ala se dua hai ke iske muallif Janab Muhammad Ismail Zartagar (Hyderabad) aur iski is tabaa-at-e-jaded ke silsile mein har tarah ka hissa daalne waale tamaam ahbaab ko duniya-o-aakhirat mein jaza-e-khair ataa farmaae aur is risaale ko Allah Ta'al sharf-e-qubooliya se nawaaze. Aameen

Walaikum Assalam wa Rahmatullahi wa Barakatahu.

Abu Adnan Muneer Qamar

Tarjuman Supreme Court, Al Khobar (KSA), wa daai mutaawin Jaaliyaat Al Khobar, Ad Dahraan, Ad Dammam
August 31, 2011 – 2 Shawwal 1432h

³ T: (مَبْنَى) Munhasir, mauqoof, based on [RKT]

⁴ T: (تَنْقِیْح) Saheeh aur ghalat ki khoj, aeb ya kharaabi se paak o saaf karna [RKT]

⁵ T: (بَا ذَوْق) (kaamo'n ka) accha saleeqa rakhne waala [RKT]

Pesh Lafz

"نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ.....أَمَّا بَعْدُ:"

Qabl iske ke ye risaala "Islam Khaalish Kya Hai" kai baar shaaya ho kar manzar-e-aam par aachuka hai. Aur awaam-un-naas bhi iske mutaala-a⁶ se istifaada kar chuke hain. Ye kuch izaaf-e ke saath phirse manzar-e-aam par aara hai. Iski tableegh aur nashr-o-ishaa-at mein jin mukhaiyyar⁷ hazraat ka maali ta-aawun raha hai, Allah Ta'ala unko is khaar-e-khair ka ajr-e-azeem ataa kare. Aameen

Ab ye apni nai kitaabat-o-nae sarwarq (title) se araasta hokar phir manzar-e-aam par aaraha hai. Is liye risaala ka maqsad itnaa hai ke awaam maujooda maslaki jhagdo'n ki ibtidaa ko samjhe'n aur saheeh deen-e-khaalish ki taraf rujoo kare'n.⁸

Is risaale ki tableegh aur nashar-o-ashaa-at mein jin mukhaiyyar hazraat ka maali taaon raha hai, Allah Ta'ala unko is kaar-e-khair ka ajar-e-azeem ataa kare. Ameen

Muhammad Ismail Zartagar

Lamha-e-Fikr

Chaudhwee'n Sadee (ka nisf-e-awwal) qareeb-ul-khatam hai, aaj-kal ke baaz musalman Quran-o-Hadees par amal karne waalo'n ko "naya firqa-o-naya mazhab" ke naam se yaad karte hain aur phir usse mutajaawiz⁹ hokar chaaro'n imamo'n mein se kisi ek imam ki taqleed na karne waalo'n ko ghaer-muqallid aur kharij-az-islam ke laqab se nawaazte hain aur na-maloom kya kya khitaabaat chaspaa'n karte hain. Aakhir is Quran-o-Hadees par amal karne ki buniyad kabse hai?

Awaam-un-Naas ki aagaahi¹⁰ ke liye ye risaala mustanad sinwaari pesh

⁶ T: (مُطَالَعَه) Tawajjo, dehaan se padhna [RSB]

⁷ T: (مُخَيَّر) Sakhi aur faiyyaaz, nekukaar [RKT]

⁸ T: Ye mukammal paragraph purine edition mein maujood tha [RSB]

⁹ T: (مُتَجَاوِز) Hadd se aage badhna [RKT]

¹⁰ T: (آگاہی) Aagaah karna, khabar dena [RKT]

kiya ja raha hai aur iska maqsad sirf har nauviyyat ki ibtidaai taareekh ko batlaana hai ke Quran-o-Hadees par amal kabse hai aur taqleed-e-shakhsi aur nisbat-e-aimma mazaahib-e-arba kabse? Aur kis tarah islam mein daakhil kiye gae hain? Nez tadween-e-hadees aur tadween-e-fiqa kabse hui hai? Tafseel ke saath likha gaya hai taake taqaabul kiya jaae ke qadeem aur jadeed kya hai?

Aksar ulama-e-salaf ne firqo'n ki nisbat badi-badi zakheem kitabe'n tasneef karke pesh ki hain, lekin hame'n un tafsilaat mein jaana nahi hai.

Biradaraan-e-millat! Meri aapse sirf yehi guzarish hai ke ikhlaas ki buniyad par asbiyyat¹¹ ko hata kar islaahi nukhta-e-nazar se insaaf ke pesh-e-nazar ghaur-o-fikr aur qadeem-o-jadeed ka jaeza le'n.

Hamare Nabi-e-Mohtaram Tajdaar-e-Madeena Hazrat Muhammad ﷺ ka daur-e-nabuwwat Makki-o-Madani 23 saal aur daur-e-khulafa-e-Rashideen ﷺ 30 saal aur daur-e-Sahaba Ikraam ﷺ taqreeban 60 saal. Is tarah jumla taqreeban 100 saal tak raha. Wo sab ke sab musalman Wahee-e-Ilaahi Quran-o-Sunnat-e-Rasool ﷺ ki ittiba karte the. Yaane unka amal Quran-o-Hadees par tha. Ye pehli sadee ke musalman islam ke parwaane-o-shaedaai lakho'n ki tadaad mein the. Unki nisbat ek sawal khud-ba-khud paeda hota hai ke wo musalman kis Imam ke muqallid the? Aur kis Imam ki nisbat se pukaare jaate the? Kya wo musalman Hanafi, Maaliki, Shafai, Hambali the?

Doosra sawal ye paeda hota hai ke kya un Aimmah ke alaahada-alaahada mazaahib us waqt raaej the?

Teesra sawal ye hota hai ke pehli sadee ke musalman (Khulafa-e-Rashedeen aur Sahaba Ikram ﷺ aur Taabaeen-e-Azzaam ﷺ) jo Quran-o-Hadees par amal karte the, to kya ye ilzaam un par bhi aaed ho sakta hai?

¹¹ T: (عَصَبِيَّة) Apne maslak ya giroh ki wafadaari aur paasdaari [RKT]

In sawalaat ka jawab laazimatan-o-kulliyatan nafee¹² mein honge. Kyounke pehli sadee hijri mein na Aimmah Arba'a ka naam-o-nishan tha aur naa unki wilaadat hi hui thi. Isse ye baat waazeh ho gai ke taqleed-e-shakhsi aur nisbat-e-aimma aur mazaahib-e-aimma ka pehli sadee mein wujood na tha. Iski tasdeeq dopaher ke sooraj ki tarah wilaadat-e-Aimma se zaahir ho jaati hai. Chunache Hazrat Imam Abu Hanifa (رحمته الله) 80hijri mein paeda hue aur Hazrat Imam Maalik (رحمته الله) 93hijri mein paeda hue aur deegar Aimmah Hazrat Imam Shafai-o-Hazrat Imam Ahmad bin Hambal (رحمته الله) doosri sadee mein paeda hue hain. Pas aise be-buniyaad ilzaam lagaane waalo'n ko tauba karna chaahiye aur baaz aajaana chaahiye. Na-maaloom is qism ke log qiyaamat ke din kya jawab de'nge. Jabke duniya mein unka koi jawab nahi?

Allah Ta'ala ne hamare Nabi-e-Mohtaram Muhammad (ﷺ) ke hajjatul wida ke mauqe par ye aayat-e-karima:

Aaj Maine Tumhara Deen **الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ**
 Mukammal Kar Diya Aur Tum Par **نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.**
 Apni Nemat Poori Kardi Hai Aur
 Maine Islam Ko Tumhara Deen
 Pasand Kiya Hai. (Surah-al-Maaida: 3)

Naazil farma kar islam ke mukammal hone ki mohar lagaadi. Iska koi musalman inkaar nahi kar sakta. Lihaaza is ayat-e-karima ki maujoodgi mein kisi musalman ummati ko hargiz ye haq nahi ho sakta ke islam mein koi nai cheez daakhil kare, ya koi cheez khaarij kare, ya kisi cheez ki kami samajh kar izaafa kare. Agar koi ummati islam mein is qism ki dakhal-andaazi karega to wo nauzubillah is ayat-e-karima ka inkaari hoga. Aise inkaari logo'n ka qiyaamat mein kya hashar hoga? Ghaur kare'n. Is tafseel se saaf zaahir hai ke:

Islam naam hai	Quran-o-Hadees par amal karne ka
Islam mehdood hai	Quran-o-Hadees ke daaera mein

¹² T: (نفي) Kisi cheez ke wujood ka inkaar, tasleem na karna [RKT]

Islam mukammal deen hai Iski tasdeeq wahee-e-ilaahi Quran se hoti hai

Allah Ta'ala ne Quran-e-Kareem mein baar-baar taakeed ke saath kai jagah farmaya hai:

Itaa-at Karo Allah Ki Aur Itaa-at
Karo Rasool Ki.

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

(Surah-at-Taghaabun: 12)

Aur irshad-e-Nabawi ﷺ hai: “Musa ﷺ ki ummat mein 71 firqe the, Isaai 72 firqe ho gae, aur meri ummat mein 73 firqe honge. Jin mein se 72 firqe dozakhi honge aur ek jannati hoga”.

Sahaba Ikram ﷺ ne daryaaft kiya: “Ya Rasool Allah ﷺ wo kaunsa firqa hoga?” Aap ﷺ ne farmaya:

Jis raah par main hu’n aur mere
Ashaab.

مَا أَنَا عَلَيْهِ وَأَصْحَابِي

Pas jabke hamare Nabi-e-Mohtaram Hazrat Muhammad ﷺ ne Jannat ke raaste ki pehchaan saaf taur par batlaadi hai to phir hamko doosre raaste ki zaroorat baaqi nahi rahi. Iske bawujood agar koi shakhs kisi ummati ke taur-tariqe ko tarjeeh deta hai aur us par amal karta hai to wo kis muqaam ko haasil karta hai, khud apni aql-e-saleem se faisla karle.

Mere aziz dosto! Isse saaf maaloom hua ke islam khaalis Quran-o-Hadees hai. Is par amal karne waala falaah-e-daaraen ka mustahiq hai. Ye ibtida-e-islam se hai, koi naya mazhab nahi hai. Aur na naya firqa hai, balke ek jamat hai jo Quran-o-Hadees par amal karti hai.

Tadween e Hadees:

Tadween-e-hadees ki ibtida ahd-e-nabuwat mein hui hai. Hadees ka zakheem majmua ahd-e-nabuwat mein maujood tha. Uske baad ek-doosre se Khulafa-e-Rashideen aur Sahaba Ikram ﷺ ke paas muntaqil hota raha kisi ne likh liya to kisi ne zabani yaad kar liya. Agar ye na hota to Quran-e-azeem-ush-shaan aur Hadees-e-Rasool ﷺ par amal karna

naa-mumkin tha. Lihaaza pehli sadee mein hadees ka majmua paaya jaana musallam¹³ hai.

Iske baad doosri sadee mein Aimmah-e-mohaddiseen ne mazeed us kaam ko aage badhaaya aur hadeeso'n ko jamaa karke kutub-e-hadees murattab kee'n, ye amr bhi musallam hai jisko saare aalam ke ulama-e-ikram khaas-o-aam iski tasdeeq karte hain aur isse muttafi'q hain.

Doosri aur teesri sadee ka daur aimmah-o-mohaddiseen ka raha, us waqt agar koi masla dar-pesh¹⁴ aata to log aimmah se muraaja-at¹⁵ karte, wo Quran-o-Hadees se masla bayan karte ya phir apni raa-e-o-qiyaas se istimbaat¹⁶ karke masla bataate aur khauf-e-Ilahi, aqrab taqwa ki bina par saaf irshad farmate ke agar meri baat ye Quran-o-Hadees ke khilaaf ho to use chod do. Is lehaz se goya sab ke sab aimmah aur us daur ke musalman Quran-o-Hadees par hi amal karte the.

Tamaam aimmah ne acchi aur sacchi baate'n kahi hain, unke aqwaal qaabil-e-ehteraam hain. (Joke aage risaala mein pesh hain) Wo sab aimmah aabid, muttafi'q, parhezgaar, muwahhid, muttabe-sunnat, Quran-o-Hadees ke paaband salaf-e-saleheen ka namoonah tha. Kisi ne bhi apni taqleed-o-nisbat se firqa-bandi ke liye nahi farmaya aur na hi koi apni taraf se alaahada-alaahada mazhab murattab karke raa'ej kiya. Lihaaza unke aqwaal ke mutaabi'q

Agar Ho Muqaalid To Amal Karke Bataao
Bante Ho Wafadaar To Wafa Karke Bataao

Allah Ta'ala un tamaam aimmah ki qabro'n ko noor se bhar de aur apni rahmat se nawaaze. Ameen

Mere aziz bhaiyo'n! Pehli sadee to kya teesri sadee mein bhi taqleed-e-shakhsi aur aimmah ke naam ke firqo'n: Hanafi, Maaliki, Shafai, Hambali

¹³ T: (مُسَلَّم) Tasleem-shuda, tasleem kiya gaya, maana gaya, saabit [RKT]

¹⁴ T: (دَر پېش) Saamne, aage, roo-ba-roo, zer-e-bahes [RKT]

¹⁵ T: (مُرَاجَعَت) Kisi cheez ki taraf rujoo karna, lautna [RKT]

¹⁶ T: (اِسْتِنبَاط) Kisi sharai masle mein ijtihaad, muqarrara usool ke tahat Quran-o-Hadees waghaira se masaael-e-sharaiya ka hukm nikaalne ka amal [RKT]

ka wujood na tha. Hosh-o-hawas se kaho ke naya kya hai? aur qadeem kya hai?

Chauthi sadee se taqleed-e-shakhsi ki ibtida hui, magar aimma ke naam par firqo'n ka wujood amal mein na aaya. Is muqam par bhi ye baat tasleem karna hoga ke chauthi sadee mein bhi is nisbat-e-aimma ka naam manzar-e-aam par nahi tha.

Taareekh ka lihaaz karte hue ab kutub-e-fiqa ki ibtida ko pesh kiya ja raha hai. Uske baad taqleed-e-shakhsi ki nisbat mazeed tafseel aage aaegi.

Fiqa ki pehli kitab Qudoori 428 hijri mein likhi gai hai, uske baad aur kutub-e-fiqa likhi gae'n, Is tarah kutub-e-fiqa ki tadween ki ibtida paachwee'n (5th) sadee se hui. Taqaabul kare'n ke tadween-e-hadees ki buniyad ibtidaa-e-islam se hi hai aur isalm ki buniyad Quran-o-Hadees hai. Lihaaza Quran-o-Hadees par amal qadeem se hona azhar-minash-shams¹⁷ hai. Taqleed ka silsila jaari raha, jab uskiraftaar roz-ba-roz badhti gai to us waqt ke salateen¹⁸ ka maelaan¹⁹ bhi taqleed ki jaanib hota gaya. Yaha'n tak ke 665 hijri mein salateen ki jabit se aksar muqamaat par firqa-bandi ke saath nisbat-e-aimma aur mazhab-e-hanafi, maaliki, shafai, hambali ke chaar (4) qaazi muqarrar hue.

Lihaaza saatwee'n (7th) sadee se in naamo'n ki nisbat manzar-e-aam par aai aur taqleed-e-shakhsi ka aghaaz hua. In nae firqo'n aur mazhabo'n ko is tarah satwee'n sadee mein dakhil-e-islam kiya gaya. Ghaur karne ki ek khaas baat ye hai ke saatwee'n sadee mein ek khaalis islam ke 4 hisse kiye gae, 4 alag-alag fiqhe'n (masaail ki kitaabe'n) tarteef di gae'n, phir ek-ek ko muqallideen ne ihtiyaar kar liya aur usi par amal karne lage. Is par turrah ye ke isko qadeem, aur ibtida-e-islam se saatwee'n sadee tak ke Quran-o-Hadees par amal karne waalo'n ko jadeed kehne ki jurat karne lage ye kis qadar na-insaafi ki baat hai.

¹⁷ T: (أَظْهَرَ مِنَ الشَّمْسِ) Sooraj se bhi ziyaada waazeh/raushan, poori tarah waazeh [RKT]

¹⁸ T: (سَلَاطِينَ) Baadshah, sultaan [RKT]

¹⁹ T: (مَيْلَان) Jhukaao, rujhaan, raghbat, tawajjo, inclination [RKT]

Khoob yaad rakhe'n aur yaqeen kare'n ke aakhirat ki pehli manzil qabr hai, jise aakhirat ke imtihaan ka pehla parcha kehna bejaa na hoga. Allah Ta'ala ki taraf se 3 sawalaat kiye jaaenge, jin mein hargiz na poocha jaaega ke tera mazhab kis imam ka hai? aur tera imam kaun hai? balke 3 sawalaat wohi honge jo hamare Nabi-e-Mohtaram Allah ke Rasool Hazrat Muhammad ﷺ ne batlaae hain:

① Tera Rabb Kaun Hai? ② Tera Deen Kya Hai? ③ Tera Nabi Kaun Hai?

Unke jawabaat you'n dene honge aur ye jawabaat bhi Allah ke Rasool ne waazeh farmadiye hain: ① Mera Rabb Allah Hai ② Mera Deen Islam Hai ③ Mere Nabi Allah ke bande-o-Rasool Hazrat Muhammad ﷺ hain. (Abu Dawood)

Is tarah qabr ke sawalaat ke jawabaat se kaamyaaabi hogi aur azaab-e-qabr se najaat milegi. Ye saheeh jawabaat usi ko naseeb honge jisne duniya ki zindagi mein khaalis islam par amal kiya hoga, aur agar uske bar-khilaaf amal hua to zaahir hai ke jawabaat bhi khilaaf honge. Aisi soorat mein azab-e-qabr qiyaamat tak hota rahega. Uske baad roz-e-mehshar aaega to wahaa'n sab ke sab jama honge har ek apne amal ke mutaabiq saza-o-jaza paaega. Us waqt koi kisi ke kaam na aaega, Allah ke Rasool ﷺ bhi sifaarish nahi karenge, balke apne qareeb bhi nahi aane denge.

Irshad e Nabawi ﷺ hai: "(Ba-roz-e-mehshar) main apne hauz (kausar) par sabse pehle pohochunga, jo mere paas se guzrega wo us hauz ka paani piyega aur jisne pee liya wo kabhi pyaasa na hoga. Kuch log mere pas aaengey, jin ko main pehchaanta hunga aur wo bhi mujhe pehchaante honge, unko mere paas aane se rok diya jaaega, main kahunga: Ye log mere hain. To mujh se kaha jaaega: Aap nahi jaante ke aapke baad in logo'n ne kya-kya nai-nai baate'n deen mein nikaali thee'n, to main kahu'nga: doori ho, doori ho, yaane aise logo'n ko main apne paas se dhutkaar dunga. (Saheeh Bukhari)

Ghaur kare'n, ye us din ki baat hai jis din pyaare Nabi ﷺ ke siwa koi sifaarish karne waala na hoga, bade-bade Ambiya sifaarish karne se inkaar kar denge.

Chunache ek (1) aur hadees ka khulaasa hai ke: “Hashar ke roz tamaam log mil kar Hazrat Adam ﷺ ke paas haazir ho kar kahenge ke Aap Allah Ta’ala ke paas hamaari sifaarish keejiye. Wo kahe’nge ke main Allah Ta’ala ke saamne jaane se darta hu’n, tumhari sifarish karne ko taiyaar nahi hu’n. Tum sab falaa’n-falaa’n ke paas jao. To phir tamaam log Hazrat Nuh, Hazrat Ibrahim, Hazrat Musa, Hazrat Isa ﷺ ke paas jaae’nge. Wo sab ke sab yehi kahe’nge ke Allah Ta’ala ke saamne jaane se ham darte hain aur ham is laayaq nahi hain ke tumhari sifaarish kare’n. Tum sab aakhri Nabi Muhammad ﷺ ke paas jao. Chunache aakhir mein Hazrat Muhammad ﷺ ke paas haazir honge to aap sifaarish karne par aamada ho kar darbaar-e-Ilaahi ke muqam-e-mahmood mein sajda-rez honge aur dua karenge. Bi-izn e Ilaahi shafaa-at karke hisaab shuru karwaaenge. (Saheeh Bukhari)

In ahadees se saaf zaahir hai ke aab-e-kausar aur shafaa-at-e-Rasool ﷺ un logo’n ko hi naseeb hogi jinho’n ne aapki farmabardaari ki, bidato’n se door rahe aur usi haal mein aakhri saans li ho.

Ghaur kare’n! Jab Allah Ta’ala ke makhsoos paeghambar-o’n se kisi ki sifaarish na ho saki to phir hama-shuma²⁰ ummati ka kya shumaar, kis ginti mein? Gharz ke sirf hamare Nabi-e-Mohtaram Hazrat Muhammad ﷺ hi sifaarishi honge aur Aap ﷺ sirf un logo’n ki sifaarish karenge jo bidato’n se bachte rahe honge, lihaaza islam khaalis yehi hai ke ham muttabe rasool ho’n.

Quran-o-Hadees par amal kare’n usi mein duniyao-aakhirat ki bhalai hai. Taqleed-e-shakhsi ki nisbat taareekh-e-etebaar se mazeed tafseel ye hai ke saatwee’n-o-aathwee’n sadee mein taqleed ka daur taraqqi par raha. Choonke salateen ki pusht-panaahi²¹ thi, nawwee’n sadee ki ibtidaa mein Sultan Farakh bin Farqooq ne Makkah Moazzaama baitullah shareef ke ahaata mein musalla-e-ibrahimi ke alaawa 4 musalle Hanafi, Maaliki, Shafai, Hambali ke naam se qaaem kar diye. Halaa’nke ibtidaa-e-islam se naww’en sadee tak sirf ek hi musalla-e-

²⁰ T: (بَیْمَا شُْمَا) Aam, adna, aala, chote-bade [RKT]

²¹ T: (پِشْت پَنَابِی) Himaayat, madad, support, backing [RKT]

ibrahimi tha, is tarah ye nae 4 musalle ba-zor-e-sultan islam mein dakhil kiye gae.

Ye musalle nawwee'n sadee se terhwee'n sadee tak barqaraar rahe, muqallideen apne-apne musalle par mansoob-shuda aqaaed ke imam ke saath namaz adaa karte rahe. Ek musalle ke baad doosre musalle par namaz adaa karne ka intizaam tha.

Chaudwee'n sadee 1343 hijri mein Shah Abdul Aziz, baani Saudi Hukumat ne islam mein nae daakhil-shuda in chaaro'n musallo'n ko barkhaast karke hasb-e-saabiq sirf ek musalla-e-Ibrahimi ko apne muqaam par qaaem rakha, jo ibtidaa-e-islam se tha, jo aaj tak hai. Usi musalla-e-ibrahimi se jumla namaze'n adaa hoti hain, hujjaj-ikram se iski tasdeeq ki ja sakti hai.

Biradaraan-e-millat! In tamaam tasrihaat se ye nateeja bar-aamad hota hai ke Quran-o-Hadees par amal karne waale haq par hain aur ibtida-e-islam se ab tak is par qaaem-o-maujood hain, taa-qiyaamat ye jamat baaqi rahegi.

Aaj kal ke baaz musalmaano ki misaal gumbad mein awaaz lagaane waale ba-misdaaq²² hain, unki awaal laut kar unpar hi chaspaa'n hoti hai. Apne ko qadeem aur doosro'n ko jadeed kehne waale khud jadeed ho kar manzar-e-aam par aage hain. Goya ilzaam aaed karne waale khud apne aap ilzaam ke mustahiq hogae.

Ilzaam unko dete the
Qusoor apna nikal aaya.

Mere Muslim bhaiyo! Musalman hone par ye laazim aata hai ke Quran-o-Hadees par amal kare'n, uske baghair musalman hone ka daawa baatil hai. Ibtida-e-islam ke musalman ka aur us waqt se lekar aaj tak ke musalman ka aqeeda ek hai ke Allah ek, Quran ek, Rasool ﷺ ek, phir aaj ham sab musulmano ko kya hogaya ke islam-e-khaalis Quran-o-Hadees par amal karke duniya aur aakhirat ki bhalai haasil na kare'n? Kya aaj islam se doori ki wajah se ham duniya ke masaaib-o-mushkilaat

²² T: (بِه مِصْدَاق) (Mazkoora cheez ke) Mafhoom ya matlab ke mutaabiq [RKT]

se do-chaar nahi hain? Kya Allah Ta'ala ki rahmat hamse door nahi hogai hai? Kya ye naqsha hamare saamne nahi hai? Agar hai to phir kyou'n na ham apni zindagi ko islami zindagi banae'n? Aaj ke daur mein is baat ki sakht zaroorat hai ke ek doosre par ilzamaat ke darwaazo'n ko band kar de'n. Tang-nazri ko chod de'n, wusat-e-nazri se kaam le'n. Islami taaleem ka taqaaza-o-maqsad yehi hai ke saare musalman aapas mein bhai bhai bankar rahe'n. Ittihad zindagi basar karke nek aur ek ho jaae'n. Farmaan-e-Ilaahi hai:

Momin to (ek-doesre ke) bhai hain.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ.
(Surah-al-Hujuraat: 10)

Ke mutaabiq amali zindagi guzaar kar Allah Ta'ala ki nemate'n aur rehmate'n haasil kare'n.

Aage ahd-e-Nabawi ﷺ mein hadees likhe jaane ke dalaael kutub-e-hadees aur kutub-e-fiqah ki tadween, ahd e khulafa-e-rashideen aur aamma arba ke mukhtasar haalaat aur unke aqwaal-o-nasaaeh²³ darj hain. Hamari zimmedaari haq baat pesh karna hai. Allah Ta'ala taufeeq-o-hidaayat dene waala hai. Ameen

Hamd

Sab taareefe'n Allah ko sazawaar hain, jo Rabbul A'alameen hai, kul kaaenaat, zameen-o-asmaan ka haqeeqi maalik hai, wohi kul-kaaenaat par mutasarrif-o-muheet²⁴ hai. Wo akela aur Wahdahu Laa Shareek hai. Paak-o-be-aeb hai, wo Samee, Aleem aur Baseer hai. Sab ka Paalanhaar hai, din-raat, chaad-sooraj aur sitaaro'n ka maalik hai. Samandar aur uske andar ki kul makhluqaat par qaadir hai. Ham sab ke sab uske dar²⁵ ke mohtaaj, faqeer-o-ghulam hain. Ham iski taareef ka haq adaa karne se qaasir hain, uski jis qadar taareef ki jaae, kam hai.

Allah Ta'ala ka badaa fazal-o-karam hai ke ham mein aakhri paeghambar Rahmatullil A'alameen Hazrat Muhammad ﷺ ko mab-oos

²³ T: (نصائح) Acchi/nek salah, acchi baat/raae [RKT]

²⁴ T: (مُتَصَرِّف) Qaabiz, tasarruf karne waala. (مُحِيط) Ahaata kiye hue [RKT]

²⁵ T: (دَر) Aastaana, darwaaza [RKT]

farmaya aur hamko khair-e-ummat ke laqab se nawaaza. Us nemat-e-uzma ka jis qadar shukar adaa kare'n kam hai.

Daai Ilallah

Allah Ta'ala apne Rasool Muhammad ﷺ ko mukhaatib karke keh raha hai:

Ham Ne Tumhe'n Tamaam
Jahaano'n Ke Liye Rahmat Bana
Kar Bheja Hai.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ.

(Sura-al-Ambiya: 107)

Doosri jagah Allah Ta'ala ne apne Rassol Muhammad ﷺ ko mukhaatib karke elaan karwa raha hai:

Ham Ne Tujhe Tamaam Logo'n
Ke Liye Khush-khabriyaa'n
Sunaane Waala Aur Dhamka
Dene Waala Bana Kar Bheja Hai.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا.

(Surah Saba: 28)

Uske baad Allah Ta'ala apne Rasool, Hazrat Muhammad ﷺ ko mukhaatib karke elaan karwa raha hai:

Aye Logo! Main Tum Sabki Taraf
Allah Ka Rasool Hu'n.

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا.

(Sura-al-Aaraaf: 158)

Uske baad phir Allah Ta'ala ne apne Rasool ﷺ ko daai-ilallah²⁶ banaate hue farmaya:

Aye Nabi! Ham Ne Aap Ko
Shaahid Aur Bashaarat Dene
Waala Aur Daraane Waala Bana
Kar Bheja. Aap Ba-hukm-e-Ilaahi
Daai-ilallah Hain Aur Raushan-
chiraagh Hain.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا.

وَدَاعِيًا إِلَى اللَّهِ بِأَذْنِهِ وَسِرَاجًا مُّنِيرًا.

(Surah-al-Ahzaab: 45-46)

Is elaan ke baad islam mein daakhil hone ke liye insaan ko kalma-e-

²⁶ T: Allah/Neki ki taraf bulaane waala [RSB]

shahaadat (tauheed) ka iqraar uske saath hi risaalat ka iqraar karna zaroori hota hai. Kalma-e-shahaadat islam ka pehla rukn hai. Us kalma ka zaban se iqraar karne waala aur dil se yaqeen rakhne waala musalman kehlaata hai. Uske saath hi Allah aur uske rasool ke hukm par amal karne waala imandaar kehlaata hai. Goya amal se kalma-e-shahaadat ki tasdeeq hoti hai. Lihaaza Quran-o-Hadees par amal karna musalman ki nishani hai.

Quran-o-Hadees Ki Taareef

Quran:

Kitab-e-Ilaahi ko kehte hain, jo lauh-e-mahfooz se ba-hukm-e-Baari Ta'ala Hazrat Jibraeel عليه السلام farishte ke zariye wahee se hamare pyare Nabi-e-Aakhiruzzama Khaatim-ul-Mursaleen Rahmatul-lil-Aalameen Hazrat Muhammad ﷺ par waqtan fa-waqtan thoda-thoda karke 23 saal ke arsa mein utaara gaya.

Hadees:

Hadees ke lughawi maane "Baat" ke hain:

① Allah Ta'ala ne apne kalam-e-paak quran ko bhi hadees farmaya hai

Allah Ta'ala Ne Behtareen
Kalaam Naazil Kiya Hai.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ.
(Surah-az-Zumar: 23)

②

Phir Ab Iske Baad Kis Baat Par
Imaan Laaenge?

فَبِأَيِّ حَدِيثٍ بَعْدَ يُؤْمِنُونَ.
(Surah-al-Aaraaf: 185)

Tashreeh:

Allah Ta'ala ki kitab aur uske Rasool ﷺ ke aajaane ke baad bhi ye raah-e-raast par naa aae to ab kis baat ko maane'nge? Is aayat-e-karima mein Allah Ta'ala ki kitab Quran ko Hadees kaha gaya hai, Allah Ta'ala ne apne Nabi Muhammad ﷺ ki baat ko bhi apne kalaam-e-paak Quran mein hadees farmaya hai:

Jab Nabi ﷺ Ne Apni Baaz
Aurato'n Se Ek Poshida Baat
Kahi.

وَإِذْ أَسْرَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا.
(Surah-at-Tahreem: 3)

Ba-mojib farmaan-e-Ilaahi, Quran ka hadees hona aur Nabi-e-Mohtaram ﷺ ki baat ka bhi hadees hona azhar-minash-shams hai. Istilaah mein Nabi-e-Mohtarm Hazrat Muhammad ﷺ ki baat yaane Qaul, Fe'l (فعل), Aur Taqreer ko hadees kehte hain.

Qaul Usko kehte hain, jo Aap (s) ne hukm farmaya.

Fe'l فعل Usko kehte hain, Jo Aap (s) ne amal kiya.

Taqreer Usko kehte hain, jo Aap (s) ki maujoodgi mein amal hua,
aur Aap (s) ne sukoot²⁷ ikhtiyaar kiya.

Lihaaza Quran-o-Hadees islam ki buniyad hain, iski tasdeeq Allah Ta'ala ka kalaam Quran-e-Paak karta hai.

Pehli Sadee

① Daur-e-Nabuwwat ﷺ:

Mohtaram Hazrat Muhammad ﷺ ki nabuwwat ka ahd-e-mubaarak Makkah Moazzaama mein 13 saal guzra. Uske baad Makkah Moazzaama se hijrat karke Allah ke hukm se Madina Munawwara pohonche. Us waqt se sinn-e-hijri ki ibtida hui hai. Madina Munawwara mein nabuwwat ka ahd-e-mubaarak 10 saal raha. Is tarah jumla 23 saal daur-e-nabuwwat ke guzre. Is arsa mein shama-e-islam ka noor saare aalam mein phaela laakho'n ki taadaad mein mushrikeen-e-arab-o-ajam Musharraf-ba-islam hue. Ye sab ke sab musalman wahee-e-ilaahi (Quran) aur farman-e-Rasool Hazrat Muhammad ﷺ ki ittiba karte the. Uske baad Khulafa-e-Rashideen ؓ ka daur taqreeban 30 saal guzra, jiski tafseel darj-e-zail hai.

② Daur-e-Khulafa-e-Rashideen ؓ. (Mishkat: V4 P589)

²⁷ T: (سُكُوت) Khamoshi, chup rehna [RKT]

③ Hazrat Abu Bakar Siddiq رضي الله عنه ka daur-e-khilaafat. (11hijri – 13hijri) 2 Saal 3 Maah 9 din.

④ Hazrat Umar Farooq رضي الله عنه ka daur-e-khilaafat. (13 hijri – 23 hijri) 10 Saal 5 Maah 4 din.

⑤ Hazrat Usman-e-Ghani رضي الله عنه ka daur-e-khilaafat. (23 hijri ta 25 hijri) 12 Saal.

⑥ Hazrat Ali رضي الله عنه ka daur-e-khilaafat. (25 hijri ta 40hijri) 4 Saal 9 Maah.

Jumla daur Khulafa-e-Raashideen: 29 Saal, 5 Maah, 13 Din.

Is daur ke tamaam musalman sirf wahee-e-ilaahi (Quran) aur Sunnat-e-Rasool (Hadees) par amal karte the.

Daur e Saahaba رضي الله عنهم

40 hijri - 100 hijri, taqriban 60 saal ka arsa guzra. Is pehli sadee ke aakhri Sahaba Ikram رضي الله عنهم ki tafseel darj-e-zail hai:

① Madina Munawwara ke sahaba mein Hazrat Sahal bin Saad رضي الله عنه ne ba-ikhtilaaf-e-riwayat 88 hijri ya 91 hijri, 100 saal ki umr mein wafaat paai.

② Basra ke sahaba mein Hazrat Anas bin Maalik رضي الله عنه ne ba-ikhtilaaf-e-riwayat 90 hijri yaa 93 hijri, ziyaada se ziyaada 103 saal ki umr mein wafaat paai

③ Makkah Moazzaama ke sahaba mein Hazrat Abu Tufail Aamir bin Waasla رضي الله عنه sabse aakhri sahaabi the, jinho'n ne ba-ikhtilaaf-e-riwayat 100 hijri ya 110 hijri mein wafaat paai. Is tarah pehli sadee hijri ke khatam ke saath hi Sahaba Ikram رضي الله عنهم ka daur khatam hua.

Pehli sadee ke ye tamaam musalman Quran-o-Hadees par amal karte the, islami taaleem ka maakhaz²⁸ yehi tha, iske siwa koi doosra na tha.

²⁸ T: (مَأْخَذ) Buniyaad, wo jagah jahaan se koi cheez akhaz ki jaae [RKT]

Ahed-e-Nabuwwat Mein Tadween-e-Hadees Ke Dalaael:

Hazrat Muhammad ﷺ ke mubaarak zamaane mein Quran-e-Majeed²⁹ ki tarah hadeese'n bhi likhi jaati thee'n, iska bada ehtemaam-o-intezaam tha.

①

Ilm aur Hadees ko likh kar muqaiyyad kar liya karo.

قَيِّدُوا الْعِلْمَ.

(Haakim, Bayaan ul Ilm: V1 P73)

②

Hadeeso'n ko likho, koi harj nahi.

اُكْتُبُوا وَلَا حَرَجَ.

(Majmua-az-Zawaaed: P60)

③

Abu Shah ko meri hadees aur khutba likh kar de do.

اُكْتُبُوا لِأَبِي شَاهٍ. (Bukhari; Muslim)

④ Nabi ﷺ ne Hazrat Abdullah bin Amr رضي الله عنه se farmaya:

Tum meri hadeeso'n ko likha karo, qasam hai us zaat ki jiske haath mein meri jaan hai usse (apne mu'n ki taraf ishaara karte hue) haq baat ke siwa kuch nahi nikalta.

اُكْتُبْ فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا حَرَجَ مِنْهُ إِلَّا حَقٌّ.

(Haakim; Daarmi)

⑤

Kalma-go musalmano ke naam likh kar mujhe de do.

اُكْتُبُوا إِلَيَّ مَنْ يَلْفُظُ بِأَلْسِنِهِ.

(Bukhari: V1 P430)

⑥ Madina ke yahoodiyo'n ko saheefa-e-aman likhwa kar diya tha. RA رضي الله عنه ne apne aur yahood aur deegar musalmano ke liye aman-naama likhwa diya. (Sunan Abu Dawood: V2 P25)

²⁹ T: Tauheed Publications ki urdu pdf mein Quran-e-Majeed ki jagah ghalati se Qurah-o-Hadees chap gaya hai, jise yahan saheeh kar diya gaya hai [RSB]

⑦ Hudaibiyya mein sulah-naama likhwaaya gaya. (Bukhari: V1 P372)

⑧ Muhammad ﷺ ne Hazrat Ali ﷺ ko ek risaala likhwa kar diya, jisme Madina ka Haram hona, masaael jaraahaat, oonto'n ki umre'n, zameeno'n ke ahkaam, zibah li ghairillah ki hurmat, zameen ki chori par laanat, waalidain ko buraa kehne par laanat, bidati ko panaah dene par laanat waghaira ke masaael the. (Bukhari; Kanz-ul-Ummaal)

⑨ Hazrat Ali ﷺ farmate hain: "Ham ne Rasool Allah ﷺ se Quran-e-Majeed likha hai aur is saheefa yaane hadees ke is risaala ko. (Bukhari)

⑩ Hazrat Umar ﷺ famate hain: Rasool Allah ﷺ ne Kitab-us-Sadaqa likhwai. Phir Aap ﷺ ka intiqaal ho gaya. Ye kitab haakimo'n ke paas rawaana na ki jaa saki. Aap ﷺ ke baad Hazrat Abu Bakar ﷺ ne us par amal kiya. Phir Abu Bakar ﷺ ke intiqaal ke baad Hazrat Umar ﷺ ne us par amal kiya. Ye kitab Hazrat Umar ﷺ ke khandaan mein mehfooz rahi. Hazrat Umar ﷺ ke pote Hazrat Saalim ﷺ ne ye kitab Imam Zohri ﷺ ko padhne ke liye di, jise Imam Zohri ﷺ ne yaad kar liya. Uski naqal Khalifa Umar bin Abdul Aziz ﷺ ne karwaai. (Abu Dawood; Bayhaqi; Mustadrak Haakim: V1 P292)

Jaamiyat-e-Masaael ke lehaaz se is kitaab ko hadees ki pehli kitab kehna chaahiye. Jo Hazrat Muhammad ﷺ ne khud hi likhwaai hai.

Sardaraan e Arab aur Shahaan e Ajam Ko Daawat e Islam Ki Teheere'n:

⑪ MHarqil baadshah ne Rasool Allah ﷺ ka wo naama-e-mubaarak mangwaya jo Aap ﷺ ne Dahya Kalbi ﷺ ko 6 hijri mein de kar ke hakim ke paas bheja tha. Isne wo harqil ke paas bheja. (Bukhari: V1 P4)

⑫ Hazrat Muaaz ﷺ ke saahibzaade ka intiqaal Madina Munawwara mein ho gaya. Hazrat Muaaz ﷺ Yemen mein the, unhe'n bada ranj aur afsos hua to Rasool Allah ﷺ ne Hazrat Muaaz ﷺ ke paas taaziyat-naama tehreer karwa kar rawaana farmaya. (Mustadrak Haakim: V3

⑬ Hazrat Abu Huraira رضي الله عنه se marwi hai ke Sahaba Ikram رضي الله عنهم mein mujhse ziyaada ahadees-e-Rasool ﷺ ko riwaayat karne waala koi nahi, magar Abdullah bin Umar رضي الله عنه isse mustasna hain. Kyoune wo hadeeso'n ko likha karte the aur main likhta nahi tha, sirf zabaani yaad karta tha. (Bukhari; Tirmizi)

⑭ Hazrat Basheer bin Nuhaik Taabai رضي الله عنه se marwi hai ke main Hazrat Abu Huraira رضي الله عنه se hadeese'n suntan tha to likh liya karta tha. Phir jab maine unse rukhsat hone ka irada kiya to kitaab lekar unki khidmat mein haazir hua aur padh kar sunaaya, phir unse daryaaft kiya ke ye sab wohi hadeese'n hain jo maine aap se suni hain? Farmaya: Haa'n. (Sunan Daarmi)

⑮ Rasool Allah ﷺ ne marz-ul-maut mein ahkaam-e-zarooriya jaise Jazira-e-Arab se mushrikeen-o-yahood ka ikhraaj, wufood ki khaatirdaari, tajheez-e-jaesh Hazrat Usama رضي الله عنه, qabr-e-nabawi ko sajdagaah na banaane aur khilaafat-e-Abu Bakar رضي الله عنه waghaira umoor tehreer karaane ke liye qalam o dawaat waghaira talab farmaae:

Farmaya: Kaaghaz qalam laao!
Main tumhe'n likh doo'n.

قَالَ اَيْنُونِي اَكْتُبْ لَكُمْ كِتَابًا.

(Bukhari: V1 P449; Muslim: V2 P42)

Behre haal is qism ke Nabawi nawishte³⁰ bohot hain, tawaalat ke khauf se mukhtasaran pesh kiya gaya hai. Jin se saaf zaahir hai ke Muhammad ﷺ apni zindagi hi mein apni hadeeso'n ko khaas ehtemaam se mauqa-ba-mauqa likhwaaya karte the. Chunache, mutaaddid Ashaab-e-Ikraam رضي الله عنهم ne in ahadees ko jamaa-o-mehfooz kar liya tha. Mazeed tafseel darj-e-zail hai:

⑯ Ahadees ka ek (1) majmua "saheefa-e-Saadiqa" ke naam se mashoor hai. Jise Hazrat Amr bin al Aas رضي الله عنه ne taiyaar kiya tha. Usme 1000 se kuch kam hadeesen hain, jo Musnad Imam Ahmad mein

³⁰ T: (نُوشْتَه) Likha hua, tehreer-shuda, dastawez [RKT]

maujood hain.

①⑦ Isi tarah ek (1) saheefa “Saheeha” ke naam se mashoor hai, jise Imam Hamam bin Munabba رضي الله عنه, Abu Huraira رضي الله عنه ke shagird ne taiyaar kiya tha. Uski ahadees bhi Musnad Imam Ahmad mein majood hain. Aur Imam Bukhari-o-Muslim ne bhi apni kitabo’n mein shaamil ki hain. Us majmua ka qalmi nuskha ab tak Damascus-o-Berlin ki liberariyo’n mein mehfooz hai.

①⑧ Isi tarah ek (1) majmua-e-hadees Musnad Abu Huraira رضي الله عنه ke naam se yaad kiya jaata hai. Usme Hazrat Abu Huraira رضي الله عنه ki tamaam marwiyaat maujood hain aur uska qalmi nuskha Germany ki library mein maujood hai.

①⑨ Ek (1) Sahifa-e-Ali رضي الله عنه ke naam se mashoor hai.

②⑦ Hajjat ul Wida ke khutbe ko Rasool Allah ﷺ ke hukum se likha gaya tha.

②① Aise hi ek (1) maujmua Saheefa Jabir bin Abdullah رضي الله عنه ke naam se mashoor hai. Jise unke 2 shaagird Hazrat Wahab bin Munabbih aur Hazrat Salman bin Qais ash-Shakeeri ne taiyaar kiya tha.

②② Ek (1) majmua-e-hadees “Saheefa-e-Ayesha رضي الله عنها” hai, jise Hazrat Amr bin Zubair ne taiyyaar kiya tha.

②③ Jabke ek (1) majmua “Saheefa-Ibne Abbas رضي الله عنه” ke naam se mashoor hai.

②④ Saheefa-e-Anas رضي الله عنه bhi qaabil-e-zikr hai. Is silsile mein Saeed bin Hilal riwayat karte hain ke Hazrat Anas رضي الله عنه ne apna saheefa hame’n dikhlaya aur kaha ke ye ahadees maine Rasool Allah ﷺ se sunee’n aur likh lee’n. Phir maine Rasool Allah ﷺ ko dikhaee’n aur Aap ﷺ ne unki tasdeeq bhi farmadi.

Doosri Aur Teesri Sadee Hijri

Aimma Arba'a ﷺ Ki Taareekh-e-Paadaaish:

Naam	Sinn-e-Wilaadat	Sinn-e-Wafaat	Umar	Saakin	Tasneef
Imam Abu Hanifa <small>رحمہ اللہ</small>	80 Hijri	150 Hijri	70 Saal	Kufa	-----
Imam Maalik <small>رحمہ اللہ</small>	93 Hijri	179 Hijri	86 Saal	Madina	Muwatta Imam Maalik
Imam Shafai <small>رحمہ اللہ</small>	150 Hijri	203 Hijri	54 Saal	Misr, Baghdad	Musnad-e-Shafai
Imam Ahmad <small>رحمہ اللہ</small>	150 Hijri	241 Hijri	77 Saal	Damishq	Musnad Ahmad

Doosri sadee hijri se Aimma Arba ka daur shuru hua. Hamare Nabi-e-Mohtaram Hazrat Muhammad ﷺ se tarbiyat-yaafat Sahaba Ikraam رحمہم اللہ ka fuqdaan hua. Yahaa'n tak ke millat-e-islamkiya ki aazmaaish ka daur shuru hua. Ab yehi hazraat Aimma Arba apne-apne ilaaqe mein awaam-un-naas ke liye marja-e-rushd-o-hidaayat³¹ bane hue the. Un hazraat ke paas koi masla aata to Quran-o-Hadees pesh karte ya apni raae-o-qiyaas se kaam lete aur Allah se darte hue ye elaan karte ke:

Saheeh Hadees Hi Mera Mazhab
Hai.

إِذَا صَحَّ الْحَدِيثُ فَهُوَ مَذْهَبِي.
(Iqd-ul-Jaiyyid)

① Hazrat Imam Abu Hanifa رحمہ اللہ ne Kufa mein zindagi guzari, jaha'n ka siyaasi shiraaza muntashir tha. Wo maqtal-e-Hussain رحمہ اللہ hai, Ahle Tashaiyyo ka markaz tha, waha'n Imam-e-Mausoof ko bohot kam ahadees haasil huee'n. Jiski wajah se ziyaada-tar masael wo raae-o-qiyaas se haasil karte the aur saath hi ye hidaayat detey ke:

³¹ T: (مَرْجِع) A place to which a person or thing returns [RKT]

Nabi-e-Kareem ﷺ ki hadees ke muqaabil meri baat radd kardo.

اَتْرَكُوا قَوْلِي يَقُولِ رَسُولُ اللَّهِ ﷺ.

② Hazrat Imam Maalik رَحِمَهُ اللهُ ne shaher-e-Madina Munawwara mein zindagi guzaar kar hattal maqdooق Nabi-e-Kareem ﷺ ki ahadees ko jama kiya aur apni kitab ka naam “Muwatta” rakha, jiski wajah se masaael mein unki raae bohot kam milti hai.

③ Hazrat Imam Shafai رَحِمَهُ اللهُ ka pehla daur basra mein aur doosra daur misr mein guzra, hattal maqdoor unho’n ne Nabi-e-Kareem ﷺ ki ahadees ko apni kitab mein jama kiya aur uska naam “Al Musnad” rakha. Isi tarah unki kitaab “Al Umm” aur “Ar Risaalah” mein bhi ba-kasrat ba-sanad ahadees hain.

④ Hazrat Imam Ahmad bin Hambal رَحِمَهُ اللهُ bhi jama hadees mein mashghool rahe. Ahadees-e-Nabawi ﷺ ka motad-ba-hissa³² unke haath aaya, unho’n ne apni kitab ka naam “Al Musnad” rakha. Imam Mausooof ke saare masaael raae-o-qiyaas se be-niyaaz hain.

Ba-haisiyat-e-majmooi, Aemma Arba رَحِمَهُمُ اللهُ ka ye daur bhi taqwa ke lihaaz se Quran-o-Hadees ki muraaja-at³³ ka tha. Agar kisi Imam ki jaanib se koi raae qaaem hoti to wo aarzi rehti. Hadees-e-Rasool ﷺ ke milte hi barkhaast ho jaati.

Aqwaal-e-Aimma

Allah Ta’ala rehmate’n naazil kare tamaam imamo’n par ke unho’n ne kitni haq baate’n kahee’n.

① Hazrat Imam Abu Hanifa رَحِمَهُ اللهُ farmate hain:

Mere qaul par fatwa dena haraam hai, jab tak meri baat ki daleel maloom naa ho.

حَرَامٌ عَلَى مَنْ لَمْ يَعْرِفْ دَلِيلِي أَنْ يُفْتِيَ بِكَلَامِي.

(Meezaan Sheraani; Iqd ul Jaaiyyid: P70)

³² T: (مُعْتَدَ بِهِ حِصَّةً) Bada hissa [RKT]

³³ T: (مُرَاجَعَت) Kisi cheez ki taraf rujoo karna, lautna [RKT]

Jab mera qaul Quran ke khilaaf ho to use chod do. Logo'n ne poocha jab aapka qaul Hadees ke khilaaf ho? Farmaya: Us waqt bhi chod do. Phir poocha gaya: Jab Sahaba رضي الله عنه ke farmaan ke khilaaf ho to? Kaha: Tab bhi choddo.

إِذَا قُلْتُ قَوْلًا وَكِتَابَ اللَّهِ يُخَالِفُهُ فَأَتْرُكُوهَا قَوْلِي
يَكْتَابُ اللَّهُ فَقِيلَ: إِذَا كَانَ قَوْلُ الرَّسُولِ يُخَالِفُهُ؟
قَالَ أَتْرُكُوهَا قَوْلِي يَقُولُ رَسُولُ اللَّهِ سَسِسَ فَقِيلَ:
إِذَا كَانَ قَوْلُ الصَّحَابِيِّ يُخَالِفُهُ؟ قَالَ أَتْرُكُوهَا قَوْلِي
يَقُولُ الصَّحَابِيُّ. (Iqad ul Jaaiyyid: P53)

Jab dekho ke hamare qaul Quran-o-Hadees ke khilaaf hain to Quran-o-Hadees par amal karo aur hamare aqwaal ko deewaar par de maaro.

إِذَا رَأَيْتُمْ كَلَامَنَا يُخَالِفُ ظَاهِرَ الْكِتَابِ وَالسُّنَّةِ
فَاعْمَلُوا بِالْكِتَابِ وَالسُّنَّةِ وَاضْرِبُوا بِكَلَامِنَا
الْحَائِطَ.
(Meezaan Sheraani; Iqad ul Jaaiyyid: P53)

Hazrat Imam Abu Hanifa رضي الله عنه ka ye qaul aab-e-zar se likhne ke laayaq hai. Farmate hain:

Saheeh hadees hi mera mazhab hai.

إِذَا صَحَّ الْحَدِيثُ فَهُوَ مَذْهَبِي.
(Iqad ul Jaaiyyid: P70)

Jo hadees se saabit ho wo sar-aankho'n par hai.

مَا جَاءَ عَنِ رَسُولِ اللَّهِ سَسِسَ فَبِالرَّأْسِ وَالْعَيْنِ.
(Iqad ul Jaaiyyid: P70)

Meri taqleed na karo, aur na Maalik رضي الله عنه ki aur na kisi aur ki aur ahkaam-e-deen waha'n se lena jaha'n se unho'n ne liye hain, yaane Quran-o-Hadees se.

قَالَ الْإِمَامُ أَبُو حَنِيفَةَ: لَا تُقْلِدُنِي وَلَا تُقْلِدْ مَا لِيَّ
وَلَا غَيْرَهُ وَخُذِ الْأَحْكَامَ مِنْ حَيْثُ أَخَذُوا مِنْ
الْكِتَابِ وَالسُّنَّةِ (كَذَا فِي الْمِيزَانِ).
(Tohfatul Akhyaar Fee Bayaanil Abraar)

In aqwaal se ye baat roz-e-raushan ki tarah saaf zaahir hai ke Hazrat Imam Abu Hanifa رضي الله عنه ka aqeeda aur mazhab Quran-o-Hadees hai. Jo masla Saheeh Hadees se saabit ho wo qaabil-e-amal hai. Iske alaawa farmaya ke meri taqleed na karna aur na hi baghair daleel ke meri baato'n ko maanna, sirf Quran-o-Hadees par amal karna. Imam Mausooof ne kitni haq baat kahi hai. Allah Ta'ala unki qabar ko noor se bhar de. Ameen

② Hazrat Imam Maalik رحمته الله farmate hain:

Duniya mein koi shakhs aisa nahi ke jiski baaz baate'n leli jaati hain aur ghalat radd kardi jaati hain siwaae Hazrat Muhammad ﷺ ke.

مَا مِنْ أَحَدٍ إِلَّا وَهُوَ مَأْخُذٌ مِنْ كَلَامِهِ وَمَرْدُودٌ عَلَيْهِ إِلَّا رَسُولُ اللَّهِ ﷺ.

(Iqd ul Jaifyid: P70)

Kyounke Aap ﷺ ki tamaam baate'n saheeh-o-durust aur maan hi lene ke laayaq hain. Ek (1) baat bhi saari zindagi ki chodne ke qaabil nahi.

Main sirf ek insan hoon. kabhi meri baat durust hoti hai aur kabhi ghalat, to tum meri us baat ko jo Quran-o-Hadees ke mutaabiq ho, le liya karo aur us baat ko jo uske khilaf ho chod diya karo.

إِنَّمَا أَنَا بَشَرٌ أٌخْطِئُ وَأُصِيبُ فَأَنْظَرُوا فِي رَأْيِي فَكُلُّ مَا وَافَقَ الْكِتَابَ وَالسُّنَنَةَ فَخُذُوهُ وَكُلُّ مَا لَمْ يُوَافِقْ فَاتْرُكُوهُ.

(Haqiqatul Fiqa ba-hawala Julb al Manfa-at)

Yaane, meri taqleed mat karo.

Pas tum meri raae par baghaur nazar karo aur agar wo Quran-o-Sunnat ke muwaafiq ho, to qubool karo aur jab khilaaf dekho to tark kardo.

فَأَنْظَرُوا فِي رَأْيِي فَكُلُّ مَا وَافَقَ الْكِتَابَ وَالسُّنَنَةَ فَخُذُوهُ وَكُلُّ مَا يَخَالِفُ فَاتْرُكُوهُ.

(Iqd ul Jaifyid: P70)

③ Hazrat Imam Shafai رحمته الله ne farmaya:

Jab main koi masla kahu'n aur Rasool Allah ﷺ ne mere qaul ke khilaaf kaha ho to jo masla hadees se saabit ho, wohi oola hai, pas meri taqleed mat karo.

إِذَا قُلْتُ قَوْلًا وَكَانَ النَّبِيُّ ﷺ قَالَ خِلَافَ قَوْلِي فَمَا يَصِحُّ مِنْ حَدِيثِ النَّبِيِّ ﷺ أَوَّلَى فَلَا تُقَلِّدُونِي.

(Iqd ul Jaifyid: P54)

Jab saheeh hadees mil jaae (jaano ke) mera mazhab wohi hai aur jab mere kalaam ko hadees

إِذَا صَحَّ الْحَدِيثُ فَهُوَ مَذْهَبِي إِذَا رَأَيْتُمْ كَلَامِي بِخِلَافِ الْحَدِيثِ فَاعْمَلُوا بِالْحَدِيثِ وَاطْرَبُوا

ke mukhaalif dekho to
(khabardar) hadees par amal
karo aur mere kalaam ko diwaar
par de maaro.

بِكَلَامِي الْحَاظِ .
(Iqd ul Jaiyyid: P70)

Hazrat Imam Shafai رحمہ اللہ ne apni
taqleed aur ghair ki taqleed se
mana kiya hai.

صَحَّ عَنِ الشَّافِعِيِّ أَنَّهُ نَهَى عَنْ تَقْلِيدِ غَيْرِهِ .
(Iqd ul Jaiyyid)

④ Hazrat Imam Ahmad bin Hambal رحمہ اللہ ne farmaya:

Hargiz na meri taqleed karna aur
na Imam Maalik ki aur na Imam
Shafai ki aur na Imam Auzaai ki
aur na Imam Soori رحمہ اللہ ki. Jaha'n
se ye tamaam imaam deen ke
ahkaam-o-masaael lete the, tum
bhi waheen (Quran-o-Hadees) se
hi lena.

لَا تُقْلِدُنِي وَلَا تُقْلِدْ مَالِكًا وَلَا الشَّافِعِيَّ وَلَا
الْأَوْزَاعِيَّ وَلَا الثَّوْرِيَّ وَخُذِ الْأَحْكَامَ مِنْ حَيْثُ
أَخَذُوا مِنَ الْكِتَابِ وَالسُّنَّةِ .
(Iqd ul Jaiyyid: P70)

Kisi ko allah aur uske Rasool ﷺ
ke saath kalaam ki gunjaaesh
nahi hai.

لَيْسَ لِأَحَدٍ مَعَ اللَّهِ وَرَسُولِهِ كَلَامٌ .
(Iqd ul Jaiyyid)

In chaaro'n mohtaram imamo'n ke aqwaal se ye baat saaf zaahir hoti
hai ke unho'n ne Rasool Allah ﷺ ki hadees ke mutabiq 'maa anaa
alaehi wa ashaabi' "مَا أَنَا عَلَيْهِ وَأَصْحَابِي" ka raasta ikhtiyaar karne ka hukm
farmaya. Ye sab ke sab Quran-o-Hadees par amal karte the. Yehi unka
mazhab tha. Un chaaro'n buzurgo'n ne apni taqleed se mana kiya aur
kisi ne bhi alaahada mazhab apne naam se mansoob karke murattab
nahi kiya.

Nabi-e-Kareem ﷺ ne farmaya: "Sab se behtar ahle-zamaana mere
hain, phir wo jo unke baad waale hain, apne zamaane ke baad 2
zamaano ka zikr kiya". (Bukhari)

Allama Ibne Hajar رحمہ اللہ Fathul Baari: Paara 14 Baab Fazaael Ashaab-un-Nabi ﷺ mein tehreer farmate hain: “Taba-taabaeen 220 baras tak zinda rahe, unke zamaane mein bhi kisi khaas shakhs ki taqleed ya khaas shakhs ka mazhab na tha. Mohtaram Aimmah ke shagirdo’n ne baaz masaael mein ikhtilaaf kiya hai, kyonke wo muqallid na the.

Allama Sanad bin A’taan tehreer farmate hain ke Sahaba رضی اللہ عنہم ke zamane mein kisi khaas shakhs ke naam ka mazhab naa tha jiski taqleed ki jaati ho. Behrehaal quroon-e-salaasa mein taqleed ka wujood na tha

Kutub-e-Ahadees Ki Mazeed Tafseel:

Naam Mohaddis	Wilaadat	Wafaat	Umr	Saakin	Naam Kutub
Hazrat Abu Muhammad Abdullah bin A. Rahman Fazal <small>رحمہ اللہ</small>	180 Hijri	255 Hijri	74 Saal	Samarqand	Sunan Daarmi
Hazrat Abu Abdullah Muhammad bin Ismail Bukhari <small>رحمہ اللہ</small>	194 Hijri	256 Hijri	62 Saal	Bukhara	Saheeh Bukhari
Hazrat Abu Dawood Sulaiman bin Asha’at <small>رحمہ اللہ</small>	202 Hijri	275 Hijri	73 Saal	Basrah	Sunan Abu Dawood
Hazrat Abul Hasan Muslim bin al Hajjaj (rH)	204 Hijri	261 Hijri	57 Saal	Nishapur	Saheeh Muslim
Hazrat Abu Isa Muhammad bin Isa bin Soorah at Tirmizi <small>رحمہ اللہ</small>	209 Hijri	279 Hijri	70 Saal	Khorasaan	Jaame Tirmizi
Hazrat Abu Abdullah Muhammad bin Yazeed	Tirmiz				Sunan Ibne Majah

bin Majah Rabai”I ﷺ					
Hazrat Abu A. Rahman bin Ahmad Bin Shuaib ﷺ	209 Hijri	273 Hijri	64 Saal	Iraq	Sunan Nasai
Hazrat Abu Hasan bin Ali bin Umar ﷺ	215 Hijri	303 Hijri	88 Saal	Qazween	Bayhaqi
Hazrat Shaikh Waliuddin Muhammad bin Abdullah Khateeb ﷺ	Khorasan				Mishkat

Yaha’n sirf chand mashoor kubut-e-ahadees darj ki gai, inke alaawa kai kutub-e-ahadees likhi gai hain

Aqwaal Shaikh Abdul Qadir Jilaani

Shaikh A. Qadir Jilaani ﷺ ki wilaadat 470 hijri aur wafaat 561 hijri, umar 91 saal, saakin Baghdad, tasaneef: Kitaab Ghuniyatut Taalibeen, Fathul Ghaeb, Fathur Rabbani.

Hazrat Shaikh A. Qadir Jilaani ﷺ ne apne kitab Fathul Ghaib mein kitni zabardast naseehat-o-hidaayat farmai hai, mulaahaza ho:

“Quran-o-Hadees ko apna imam banalo aur ghaur-o-fikr ke saath unka mutaala-a kar liya karo, idhar udhar ki bahes-o-takraar aur hirs-o-hawas ki baato’n mein na phans jao. Sirf Kitabullah aur Sunnat-e-Rasool ﷺ par amal karo aur ye haqiqat samajh lo ke Quran ke alaawa hamare paas amal ke qaabil koi kitab nahi aur Muhammad ﷺ ke siwa hamara koi rehbar nahi, jiski ham taabedaari kare’n. Kabhi Quran-o-Hadees ke daaere se baahar na ho jaana aur na khwahish-e-nafsaani aur aghwaa-e-shaitaani tumhen seedhe raaste se bhatka dengi. Yaad rakho! Insan AuliyaAllah aur Abdaal ke darje par bhi Kitabullah-o-Sunnat-e-Rasool Allah ﷺ par amal karne se hi pohonch sakta hai. (Fathul Ghaeb)

Taqleed-e-Shakhsi Ki Taareef

- ① Muqallid ki daleel uske mujtahid (Imam) ka qaul hai. Na wo khud tehqeeq kar sakta hai aur na apne imam ki tehqeeq par ghaur kar sakta hai. (Musallam us Suboot Mujtabaai)
- ② Taqleed kehte hain Ghaer-e-Nabi (Imam-o-Mujtahid) ke qaul ko baghair uski daleel jaane maan lena. (Jaame-ul-Jawaame)
- ③ Mulla Ali Qaari Hanafi رحمہ اللہ farmate hain: “Ghair-e-Nabi (Imam) ke qaul ko baghair daleel maanna taqleed hai”. (Sharah Qasida Amaali)
- ④ Muqallid ki daleel sirf uske imam ka qaul hi hai. Muqallid sirf yehi kahe ke masle ka hukm yehi hai. Kyouнке mere imam ki raae yehi hai aur jo raae mere imam ki ho mere nazdeek saheeh hai. (Tauzeeh Talweeh)
- ⑤ Imam ka qaul, Muqallid ki daleel. (Tauzeeh)
- ⑥ Na koi fatwa diya jaae aur na hi amal kiya jaae magar faqat Imam ke qaul par. (Durre Mukhtar)

Taqleed³⁴ ka matlab ye hai ke muqallid jis imam ki taqleed kar raha hai, wo sirf us imam ke qaul par hi chale. Tehqeeq karna, daleel chaahna taqleed ko tod dena hai. Ba-alfaaz-e-deegar, taqleed ibaat hui, ghair-e-nabi ki baato’n ko baghair daleel-e-sharai (Quran-o-Hadees) sharai haisiyat se maan lena aur amal karne se.

Chauthi Sadee

Taqleed-e-shakhsi ki ibtida chauthi sadee mein hui. (Elaam ul Muwaqqieen: V1 P222)

Tazkiratul Huffaz P202 mein hai ke Rasool-e-Kareem ﷺ se lekar teeno zamaano (khair-ul-quroon) tak taqleed ka wujood hi na tha. Khair-ul-quroon ke baad taqleed ka wujood paaya jaata hai. Chauthi sadee ta

³⁴ T: Maktaba al Faheem waale edition mein ghalati se Taqleed ki jagah Muqallid chap gaya tha, jise puraane edition ko dekh kar sahi kar diya hai.

chatthi (6th) sadee tak isi tarah taqleed ka silsila raha. Taareekhi tarteef ke saath kutub-e-fiqa ki ibtida ko pesh kiya ja raha hai.

Paanchwee'n Sadee

Naam Kitaab	Sinn Taaleef	Naam Kitaab	Sinn Taaleef
Qudoori (Fiqa ki pehli kitab)	428 H	Khulaasa Kaidaani	9 Sadee
Hidaaya (Fiqa ki motabar kitab)	593 H	Bahrur Raaeq	10 Sadee
Fataawa al Waahiya	6 Sadee	Ghuniya	10 Sadee
Muniya al Musalla	7 Sadee	Tanweer ul Absaar	10 Sadee
Quniya	7 Hijri	Zakheera al Uqba	10 Sadee
Kanz ud Daqaaeq	710 H	Durre Mukhtaar	1011 H
Sharah Wiqaaya	745 H	Fataawa Alamgiri	1118 H
Nihaaya	8 Sadee	Fataawa Khairiya	11 Sadee
Inaaya	8 Sadee	Maala BadMu	1225 H
Tarahawi	8 Sadee	Maraaqi al Falaah	13 Sadee
Jaame ar Rumooz	8 Sadee	Umdatur Raaya	13 Sadee
Fathul Qadeer	9 Sadee	Behishti Zewar	1225 H
Bazaaziya	9 Sadee		
Fataawa Qaazi Khan ³⁵	6 Sadee	Heeliya ³⁶	9 Sadee

Mazkoora mashoor kutub-e-fiqa ke alaawa fiqa ki kai kitabe'n likhee'n gae'n. Jinhe'n ba-khof-e-tawaalat darj nahi kiya gaya.

³⁵ T: Puraane urdu edition mein total 27 kutub ke naam the, Maktaba Faheem waale edition mein sirf 25 naam hain. Jo do naam choot gae the wo maine sabse aakhir mein rakhe hain [RSB]

³⁶ T: Dekhiye isse oopar waala reference.

Saatwee'n Sadee

Saatwee'n Sadee hijri mein pehli baar ek (1) ke bajaare chaar (4) alag-alag qaazi muqarrar kiye gae. Aur rafta-rafta muqallideen ki taadaad badhti gai aur salateen ka maelaan bhi taqleed hi ki taraf hogaya. Har ek baadshah apne ham-khayaal ko qaazi muqarrar karta gaya aur har ek firqa apne-apne mazhab ko farogh deta gaya. Nez ek doosre ko maghloob-o-zer karne ki tadbeere'n karne laga. Bil-aakhir Shah Baibars³⁷ ne 665 hijri Misr-o-Qaahira mein 4 mazaahib ke 4 qaazi Hanafi, Maaliki, Shafai, Hambali muqarrar kiye. Sarkaari taur par 4 mazaahib ko barhaq tasleem kar liya gaya. Is tarah ba-zor-e-salateen ye nau-ejaad mazaahib islam mein daakhil kiye gae.

Deen-e-Haq RaaChaa Mazhab Saa Khatnad
Rukhna Dar Deen Nabi ﷺ Indaa Khantad

Yaane: "Deen e Haq ke 4 tukde kar diye gae. Nabi ke deen mein unho'n ne rakhna daal diya". Ye nisbat-e-aimma aur nisbat-e-mazhab saatwee'n sadee se shuru hui. Athwee'n sadee bhi isi haal mein guzri.

Nawwee'n Sadee

Baitullah Shareef mein (ba-nisbat-e-aimma) 4 musalle qaaem kiye gae. Chunache awaael 9th sadee mein Charaaksa³⁸ ke Sultan Farkh bin Barqooq ne baitullah shareef ke ahaata mein musalla-e-ibrahimi ke alaawa ye nau-ejaad 4 musalle mausooma³⁹ Hanafi, Maaiki, Shafai, Hambali qaaem kar diye. Uske baad un chaaro'n musallo'n ka muaamala dakhil-e-deen samjha jaane laga. Allama Shawkani farmate hain ke us zamane ke ahle ilm ne uski shadeed mukhalifat ki. (Al Irshad: 58) Ye nau-ejaz chaaro'n musalle 9th sadee se 13 sadee tak baraabar qaaem rahe.

³⁷ T: Al Malik az Zaahir Rukun ad Deen Baibar al Banduqdaari 4th Sultan of Mamlum Bahri Dynasty in Egypt [RSB]

³⁸ T: Circassians – Northwest caucasian ethenic group, puraane edition mein 'Charaaksa' likha tha jabke nae edition mein Charaakiya likha hai. [RSB]

³⁹ T: (مَوْسُومَة) Mulaqqab, naam diye gae [RKT]

Chaudhwee'n Sadee

Chaaro'n musalle (ba-nisbat-e-aimma) barkhast kiye gae.

Baitullah shareef mein Aaimma Arba ke mausooma nau-ejaad musallo'n ko baani-e-saudi hukumat Shah Abdul Aziz رحمۃ اللہ علیہ ne 1343 hijri mein barkhast karke sirf ek musalla-e-ibrahimi qadeem ko jo ibtida-e-islam se tha. Hasb-e-saabiqa bar-qaraar rakha. Jo ab tak maujood hai, usi musalle se hi tamaam namaze'n adaa hoti hain.

Ham ne buniyadi taur par sinn-waari tafseel ke saath har noiyyat se awaam-un-naas ko agaah kar diya. Us haqqoi se waaqif hone ke baad insaaf ki baat to ye hai ke Quran-o-Hadees par amal karne ko laazim pakde'n, kyonke aakhirat ki najaat ka daar-o-madaar usi par mauqaf hai. Har shoba-e-hayaat mein Allah ka hukm kya hai? Aur Nabi ﷺ ka hukm kya hai aur amal kya hai? Usko malhooz rakh kar amal kare'n. Us tarah ka amal Jannat ki taraf le jaata hai. Aakhir kaar ek din Jannat mein daakhil ho jaaoge.

Laahe Amal

Ahkamaat-e-Ilaahi

Rasool Allah ﷺ Ki Zindagi
Tumharey Liye Ek Umda Aur
Mukammal Namoon Hai.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.
(Surah-al-Ahzab:21)

Basharte ke Allah Ta'ala aur qiyaamat ke din par imaan ho.⁴⁰ Itteba-e-Rasool Allah ﷺ ki Quran-e-Kareem mein baar baar taakeed aai hai.

Rasool Allah ﷺ Ki Itaa-at Allah Ki
Itaa-at Hai.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.
(Surah-an-Nisa: 80)

Is farman-e-aali shaan se Rasool Allah ﷺ ki farmabardaari ko Allah Ta'ala ne apni farmabardaari farma kar hamaari zindagi ki rehnumaai farmai hai. Ye Allah Ta'ala ka ehsaan-e-azeem hai. Us ehsaan ka ham jis qadar shukar adaa kare'n, kam hai.

⁴⁰ T: Ye line puraane edition mein maujood hai. [RSB]

Qasam Hai Tere Rabb Ki, Ye Momin Nahi Ho Sakte Jab Tak Ye Tujhe Aapas Ke Jhagde Mein Haakam Na Banaae'n Aur Phir Jo Hukm Tum Lagaado Usse Aazurda⁴¹ Na Ho'n.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.
(Surah-an-Nisa: 65)

Aye Imaan Waalo! Islam Mein Poore Ke Poore Daakhil ho Jaao Aur Shaitaan Ki Paerwi Mat Karo, Kyounke Wo Tumhara Khula Dushman Hai.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ.
(Surah-al-Baqara: 208)

Agar Tum Allah Se Mohabbat Rakhte Ho To Meri Ittiba Karo, Allah Tumse Mohabbat Karega Aur Tumhare Gunah Maaf Kar Dega, Allah Bakhshne Waala Meherbaan Hai.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ.
(Surah Aale Imran: 31)

Aye Imaan Waalo! Allah Aur Rasool Aur Apne mein se farma-rawaao'n Ki Taabedaari Karo. Phir Agar Kisi Muaamala Mein Tum Mein Jhagda Ho Jaao to Usko Allah Aur Rasool Ki Taraf Phero. Agar Tum Allah Aur Qiyaamat Par Yaqeen Rakhte Ho.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ.
(Surah-an-Nisa: 59)

Hukm Maano Allah Ka Aur Farma-bardaani Karo Uske Rasool Ki. Mat Jhagdo Aapas Mein, Pas Sust Ho Jaaoge Aur Ukhad Jaaegi Hawaa Tumhari.

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ.
(Surah-al-Anfal: 46)

⁴¹ T: (آزردہ) Khafa, naaraaz, ranjeeda, maayoos [RKT]

Aye Imaan Waalo! Allah Aur
Uske Rasool ﷺ Ki Itaa-at Karo
Aur Apne Amaal Ko Barbaad Na
Karo.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ.
(Surah Muhammad: 33)

Irshadaat-e-Nabawi ﷺ [Hadees]

Tum mein se koi shakhs us waqt
tak momin nahi ho sakta, jab tak
ke uski khwaahish meri laai hui
shariyat ke taabe na ho jaae.

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هُوَ تَبَعًا لِمَا جِئْتُ
بِهِ.

(Mishkat; Arbaeen mein Nawavi ne saheeh
kaha: H41; Baad waalo'n ne zaeef kaha.
Tafseel ke liye dekhiye: Jaame ul Uloom wal
Hikam la Ibne Rajab: H41; Sharah As Sunnah
lil Baghwi bi-tehqeeqi Al Arnaout: V1 P213
H104)

Jisne meri sunnat se mohabbat
ki, goya usne mujhse mohabbat
ki aur jisne mujhse mohabbat ki
wo mere saath jannat mein
hoga.

مَنْ أَحَبَّ سُنَّتِي فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي كَانَ
مَعِيَ فِي الْجَنَّةِ.
(Tirmizi; Mishkat: P56)

Jo meri sunnat se roo-gardani
karega wo mujhse nahi. (Yaane
meri ummat mein uska shumaar
na hoga).

فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي.
(Bukhari; Muslim; Mishkat: P48)

Agar tum meri sunnat ko chod
do ge to gumraah kaafir ho
jaaoge.

لَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ أَوْ كَفَرْتُمْ.
(Mishkat; Muslim: H257)

Main tum mein do (2) cheeze'n
chode ja raha hoo'n, jab tak tum
un dono ko mazbooti se thaame
rahoge hargiz gumraah na hog.
Wo (do (2) cheeze'n) Allah ki
kitaab aur uske Rasool ki sunnat
hain.

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَبَسَّكُمُ
بِهِمَا كِتَابُ اللَّهِ وَسُنَّةُ رَسُولِهِ.
(Mishkat: P58)

Meri saari ummat jannat mein daakhil hogi siwaae uske, jisne inkaar kiya. Kaha gaya: Ke Inkaar kaun karega? Farmaya: Jisne meri itaa-at ki wo jannat mein gaya aur jisne meri naa-farmaani ki usne inkaar kiya.

كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنِ آتَىٰ قِيلَ: وَمَنْ يَأْتِي يَا رَسُولَ اللَّهِ؟ قَالَ: مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِي فَقَدْ آتَىٰ.

Lihaaza Quran-o-Hadees par amal ke siwa koi raasta hi nahi. In baraheen⁴² se saaf zaahir hai ke musalman ki ibtida aur intiha yehi Quran-o-Hadees hai.

Hamara Asal Watan Jannat Hai

Hamaara watan Jannat hai, jo hameshgi waala rahmat ka muqam hai.

Allah Ta’ala ne Adam ﷺ ko bana kar unka muqaam-e-rihaaish jannat qaraar diya. Hazrat Adam ﷺ ki peeth se unki aulaad nikaali. (Yaane qiyaamat tak paeda hone waali roohe’n) khud unhi ko unka gawaah bana diya. Jab Allah Ta’ala ne sawaal kiya ke: “Kya main tumhara parwarish karne waala nahi hu’n?” To sab ne jawab diya ke “Beshak tu hamara Rabb hai”.

Aur tamaam malaaika waghaira ko hukum-e-Ilaahi hua ke Hazrat Adam ﷺ ko sajda kare’n. Us hukum ki farmabardaari tamaam malaaika ne ki. Sirf shaetan ne naafarmani ki. Jiski wajah se wo laanati aur raainda-e-dargaah-e-ilaahi⁴³ hua aur jannat se nikaala gaya. Shaetan azal se hi insaan ka khula dushman hai. Usi shaitan ne Hazrat Adam ﷺ ko Allah Ta’ala ke hukm ki khilaaf-warzi par bhadkaaya, Hazrat Adam ﷺ se Allah ke hukm ki naafarmaani hui. Us bina par Adam ﷺ ko unke paedaeshi watan jannat se zameen par utaara gaya. Kuch muddat ke baad wo tauba-o-istighfaar karke Allah Ta’ala ki farmabardaari ke saath zindagi guzaar kar is duniya-e-faani se apne watan rukhsat hue. Is lihaaz se hamara asli watan jannat hai.

⁴² T: (تبرائين) Daleele’n [RKT]

⁴³ T: (راندۀ درگاه) Allah Ta’ala ke darbaar se zaleel-o-ruswa karke nikaala gaya [RSB]

Mere azeez bhaiyyo! Ham aakhri Nabi Muhammad ﷺ ke ummati hain aur khair-e-ummat ke laqab waale hain aur hamara asli watan jannat hai. To kya ye tamanna nahi hai ke ham apne watan jannat ko wapas jaaen?

Jawab sabka ek hi hoga. Ye ke beshak ham apne watan jannat mein jaane ke aarzumand hain. To mere bhaiyyo! Main ye arz karunga ke ba-mojib farman-e-Ilaahi.

Usi Ki Paerawi Karo Jo Tumhari
Taraf Tumhare Rabb Ki Jaanib Se
Utaara Gaya Hai, Uske Siwa Aur
Rafeeqo'n Ki Ta'abedaari Mein
Na Lag Jaana.

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا
مِن دُونِهِ أَوْلِيَاءَ.

(Surah-al-Aaraaf: 03)

Isse saaf zaahir hai ke ham Quran-o-Hadees par amal karke seedha raasta tae karte hue is daar-e-faani se apne asli watan jannat ko wapas ho jaaen.

Is ayat-e-kareema ki raushni mein kisi ko ye haq haasil nahi hota ke Quran-o-Hadees ko chodkar kisi ummati ki paerawi kare. Agar koi aisi khilaaf-warzi karta hai to wo apne asli watan jannat ke raste se bhatak kar dozakh ki taraf chala jaata hai Allah Ta'ala ke naa-farmano'n, mushriko'n ka thikaana dozakh hai, jo daaemi azaab ka muqaam hai.

Biradaraan-e-Millat! Sanjeedgi se ghaur-o-fikr karo ke muqam-e-paedaaish aarzi-o-faani duniya ke watan se insaan ko kis qadar mohabbat hoti hai. Iska andaaza usi waqt hota hai, jabke insan apne watan se door doosre muqaam par kai saal zindagi guzarne ke baad apne watan waapas aata hai. To usko kitni khushee hoti hai. Halaanke ye khushi aarzi faani duniya ke watan ki hai.

Aye Allah ke bando'n! Daaimi khushi ka muqaam jannat hai, uske liye Allah aur uske Rasool ﷺ ki farmabardaari karte hue is duniya-e-faani se apne asli watan jannat ki taraf rukhsat ho jaao.

[Apne Aamaal Zaaya Na Karo](#)

Kaafir-o-musalman ke amal mein taqaabul ke silsile mein ek baat arz kar dena zaroor samajhta hu'n, wo ye ke aakhirat ka inkaar karne waala kaafir kitna bhi nek kaam kare, usko ukhrawi sawaab nahi milta. Balke duniya mein kuch naseeb ho jaata hai, bar-khilaaf uske aakhirat ka iqraar karne waala musalman agar Quran-o-Hadees ke mutabiq amal na kare to uska koi nek kaam khwah kitna hi behtar ho wo Allah Ta'ala ke paas qaabil-e-qubool nahi hota aur na hi usko jannat naseeb hoti hai.

Mere Azeed Bhaiyyo! Ab bhi waqt hai, zindagi ko ghaneemat jaane'n aur pani be-raah-rawi ka eteraaf karke Allah Ta'ala se maghfirat ki dua kare'n. Uski rahmat se naa-umeed na ho jaae'n. Wo tauba qubool karne waala hai aur tauba karne waalo'n se bohot khush hota hai. Lihaaza tauba-o-istighfaar karne mein jaldi kare'n. Kahee'n aisa na ho ke sooraj bajaaye mashriq ke maghrib ki taraf se tuloo ho jaae. Jab aisa hoga to us waqt tauba ka darwaza band ho jaaega. Ye baat khoob yaad rakho ke wo din qiyaamat ka hoga, jab aachanak waaqe hoga. Uska ilm kisi ko nahi hai, us din yaha'n jaisa karogey waisa paaogey. Zarrah-zarrah ka hisaab hoga, uske mutabiq jaza aur saza hogi.

Ye duniya daar ul amal hai, is liye khair-e-ummat ka fareeza hai ke islam khaalis, paegham ilaahi aur paegham-e-Rasool Allah ﷺ ke zariye amr bil maaroof-o-nahi a'anil munkar ke zariye awaam un naas ko taa-qiyaamat aagaah karte rahe'n.

Raah-e-Jannat

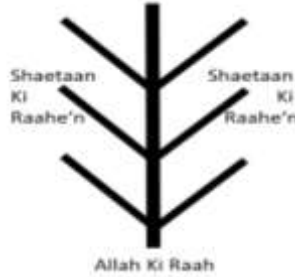
① Abdullah bin Masood رضي الله عنه riwayat karte hue kehte hain ke Rasool Allah ﷺ ne hamare liye ek (seedhi) lakeer kheenchi. Phir farmaya: "Ye raah Allah ki hai". Phir Aap ﷺ ne (seedhe) khat⁴⁴ ke daae'n baae'n chand (thirche) khat kheenche aur farmaya: "Ye raahe'n hain un mein har raah par shaetan hai jo pukaarta hai is raah ki taraf". Phir Aap ﷺ ne Quran ki ye ayat padhi.

⁴⁴ T: (خَط) Kisi cheez ki satah (surface) par nishaan ya alaamat ya lakeer [RKT]

Aur Tehqeeq Ye Hai Raah Meri,
Seedhi Pas Paerawi Karo Uski
Aur Doosre Raasto'n Ki Paerawi
Na Karo.⁴⁵

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا
السُّبُلَ. (Surah-al-Anaam: 153)

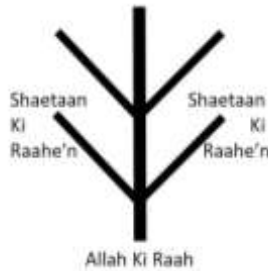
Wo naqsha is tarah hai.



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② Hazrat Jabir رضي الله عنه se riwayat hai kehte hain ke ham Rasool Allah ﷺ ki khidmat mein baithe hue the. Aap ﷺ ne ek seedhi lakeer kheenchi, phir 2 lakeere'n (tirchi) uske daahini aur 2 lakeere'n (tirchi) uske baae'n kheenchee'n. Phir darmiyan (seedhi) lakeer par hath rakh kar farmaya: "Ye Allah ki raah hai. Baaqi (chaaro'n) raahe'n Allah ki nahi hain. (IBne Majah: H11)

Wo naqsha is tarah hai.



⁴⁵ T: Nai urdu pdf mein tarjuma mukammal nahi hai, par yahan use mukammal likha gaya hai [RSB]

⁴⁶ Tauheed Publications ki urdu pdf mein seedhi lakeer di daae'n-baaee'n jaanib sirf 2-2 lakeere'n hain, jabke puraane edition mein is hadees ke saath maujood diagram mein 3-3 lakeere'n hain. Ye diagram puraane version ke mutaabiq hai [RSB]

In dono hadeeso'n ka matlab ek hi hai, Rasool Allah ﷺ ne darmiyaani seedhi lakeer ko Allah ki raah kaha hai. Allah Ta'ala Quran-e-Kareem mein farmata hai:

Rasool Allah ﷺ Ki Itaa-at Allah Ki (Surah-al- مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ .
Itaa-at Hai. Anaam: 153)

Is ayat-e-karima se Allah Ta'ala ki raah ka inkishaaf⁴⁷ ho raha hai ke Rasool Allah ﷺ ki paerawi karna, unke naqsh-e-qadam par chalna, goya Allah ki raah par chalna hai. Is tarah se Allah ke Rasool ﷺ ke qaul-o-fe'l (فعل) ki raah taa-qiyaamat raah-e-amal hai. Jo har namuna-e-zindagi Quran-o-Hadees ka mazhar hai. Isse saaf zaahir hai ke Quran-o-Hadees raah-e-jannat hai, unhi par amal karke jannat mein daakhil ho jaae'n.

Biradaraan-e-Millat! Quran-o-Hadees maqsad-e-zindagi hona chaahiye, choo'nke ye duniya mohlat ka muqaam hai, ise ek roz chodna hai. Is liye zindagi ke tamaam manaazil Kitab-o-Sunnat ke mutabiq tae karte hue aakhri saans chodna hi kaamyaabi ki manzil hai. Wo aakhri manzil jannat hai.

Maslak-e-Sunnat Pe Aye Saalik Chala Ja Be Dhadak
Jannatul Firdaus Ko Seedhi Gai Hai Ye Sadak

Paeghaam-e-Ilaahi

Aye Imaan Waalo'n Apne Aapko يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ
Aur Apne Ahl-o-Ayaal Ko Dozakh
Ki Aag Se Bachaao. (Surah-at-Tahreem: 06) نَارًا .

Tashreeh:

Roz-e-qiyaamat iski baaz purs hogi, us najaat ke liye islami taaleem-o-tarbiyat se apne ahl-o-ayal ko waaqif karaake baa-amal banaane ki koshish kare'n. Ye sadr-e-khandaan ki bohut ahem zimmedaari hai, hidayat dena Allah Ta'ala ke ikhtiyaar mein hai.

⁴⁷ T: (اكتشاف) (Kisi baat ka) Izhaar, zuhoor, khulna ya kholna [RKT]

Paeghaam-e-Rasool ﷺ

Ek zaef hadees mein hai:

Baap apni aulaad ko jo kuch deta hai, usme sabse behtar atiya uski acchi taaleem-o-tarbiyat hai.

مَا تَحَلَّ وَلَدٌ وَلَدًا أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ.

(Tirmizi; Mustadrak Haakim; Mishkat; Albani
ne Zaef Jaame us Sagheer: H5231 mein
zaef kaha hai)

Tashreeh:

Waledain ka behtar atiya aulaad ki saheeh taaleem-o-tarbiyat hai, islam ne baccho'n ki taaleem-o-tarbiyat ke silsila mein bohot hi taakeedi hukum diya hai. Is hadees ke maane ye nahi ke koi atiya hi na diya jaae. Jaaedaad wirse mein na chodi jaae. Balke awwaliyat aur sabse ziyaada ehmiyat taaleem-o-tarbiyat ko di jaae.

Tammat-bil-Khair

Meri zimmedaari haq baat ko pesh karna hai. وما علينا الا البلاغ

Ab baargah-e-Rabbul Izzat mein dua karta hu'n ke! Aye dilo'n ke pherne waale tamaam musalman bhaiyo'n ke dilo'n ko apne khaalis deen-e-islam par amal karne ki taraf maael karde aur hidaayat naseeb farma. Ameen Summa Ameen

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Muhammad Ismail Zartagar